2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

842 595 blanketed, with "You do not understand. All three brothers planted the seed, the younger one only kept it watered!" And so no boy will really believe that he knows his own father, unless [602] of course the wife has but one husband. If he considers the question at all, it seems that he thinks of his mother's first husband as his father; anyway it is his name that he always gives on permits and application forms.

595 As one would expect of an heiress and her husbands, it is she who decides which of her husbands shall accommodate her, when and for how long. But this is not always the case, for when I was there the men were laughing over a very wealthy middle-aged heiress whose youngest husband, a particularly handsome magpa, having proved to her his worth as a lover, had to the astonishment of everyone become so powerful that it was he, and not she, who laid down the rules for the house, it was he who granted to his "brothers" their wife's favours, it was he who reserved the right to butt in whenever he wished. And all this came about through the old story of feminine jealousy, for the wife had caught a pretty young heiress eyeing her youthful new husband on more than one occasion, and this just after she had herself realized his qualities.

In the case of a family in which the wife is not an heiress, it is the elder brother who arranges these matters. Even then, with an extremely pretty woman there are times when the adopted brother, with whom she is really in love, manages to gain power by threatening divorce. Then, if the head of the family is weak, it is this "brother" who takes over the marital arrangements, but not the family estates or responsibilities.

It seemed from the candid remarks of my shikari guide, that with himself and his next brother having been away from their wife for so long, the boy brother would be crowded out and like so many husbands of his age, have to snatch the wife's favours when she could spare the time during the day.

The houses of the middle and higher class have one room set aside for the wife, but in the houses of the poorer people all sleep in one room. The odd thing is that although there must be arguments over the wife, seldom, if ever, does a violent quarrel take place. Probably this is because there are other outlets for passions in Ladakh.